

ISLAM ITS MISSION IN THE WORLD

Edited By
ALLAMAH MOHAMMAD FARID WAJDY
of Al-Azhar University—Cairo (Egypt)

Published By
MOHAMMAD ALI AL-HAJ SALMIN
D.LITT. (U.S.A.)

Author and Muslim Missionary

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THE GRAND MUSLIM MISSION

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DEDICATED

**To my Brother-in-Islam—Major Majid Khan
Saheb, A. D. C. & Secretary to His Highness
The Aga Khan, for his deep love for Islamic
literature.**

Dr. M. A. Al-Haj Salmin,
The Author.

The Warning!

“On the day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? taste therefore the chastisement because you disbelieved. And as to those whose faces turn white, they shall be in Allah’s mercy; in it they shall abide.”

The Holy Quran,
Part IV; Verse 105; 106.

ISLAM

ITS MISSION IN THE WORLD*

I

Humanity is steadily progressing towards perfection and despite the existent strife between human communities and their seeming desire to overturn and destroy one another, they are in reality subordinated to certain forces which vigorously stir them up in order to bring out the best of those noble traits inherent in human nature.

Nations may rise and others may fall, communities may flourish and others may go, the earth may quake under the very feet of society so much so that the onlooker would feign the world to be heading towards sure and inevitable destruction. The truth, however, is that its component parts are undergoing a reaction, even as that which chemicals undergo, to produce a new compound embodying all the distinctive qualities of those parts, and to discharge a new function which none prior to it could have discharged, thus forming a prelude to further material and moral developments which follow one another and act conjointly for the fulfilment of the Lord's promise on earth.

For ages men lived in divided and contending communities differing widely in principles and doctrines. The human mind was shrouded in the vestiges of early primitiveness and those contentions and differences were wielded as strong factors to widen the human schism, while religions were used as incentives to carry the strife to its furthermost limit went on till means of communication and intercourse between races were facilitated and the need was felt to exchange products and utilities.

* Translated from Mr. Mohammad Farid Wajdy's editorial in "Nour-El-Islam" Review, Cairo, (Egypt). "Nour-El-Islam," is an official organ of the Azhar University, Cairo, Egypt.

A new consciousness, hitherto unknown to the world, was born among nations necessitating the establishment of some relation between them which provides for co-operation in life in order to satisfy their mutual needs in their commonest and most simple forms. World trade was thus established and proved to be a means of understanding which contributed in its turn to tranquillity and peace. A new era in the history of the world was inaugurated bringing nations more and more together and paving the way for the greatest epoch of humanity, the epoch of uniting mankind on a universal basis and rendering them mutual friends who strive together throughout the stages of life making every effort for the perfection of human knowledge and attainments.

This consciousness was born a mere idea in the world. It passed through some minds hardly taking root therein, yet growing stronger day by day until the advent of Mohammad the last of the Prophets (Peace be on him).

It was in that period the Creator had seen fit to render the mere idea into an accomplished fact. He ordained Islam for mankind and bade it spread into the furthest corner of the earth, inaugurating thereby a final era which humanity never before contemplated. Individual nations have been taught that all religions were false save the particular religion they followed. Whence then could the desired unity come to bind them all in one religion !!

This was an intellectual impossibility. Some philosophers imagined this unity to be attainable only through the abandonment of all religions ! But could that be conceivable among nations in whose blood ran the love of religion and to whom it was dearer than life itself !!

How then did Islam solve this all-important problem within the bounds of reason and nature of things ?

How did it justify itself in the minds of men to such an extent that all that was needed to convince and win an adversary of Islam was just to give him a clear and lucid exposition thereof ?

Indeed this is a miracle of Islam, the Faith that proclaims to be the last of divine dispensations, the universal religion of humanity in all its entirety which will eventually become the common Faith of mankind once its signs are revealed in far-off climes and manifested in human souls.

Islam has proclaimed that, in its doctrinal principles, it is not a new religion ; but it is the first Faith which the Lord had revealed unto Noah and continued to reveal to all Prophets after him. If men, however, find religions to differ in those principles, it is because of the corruption and distortion effected by the heads of those religions and the arbitrary and misguided interpretations which they gave thereto out of spite and mutual jealousy.

It was with this pure and unadulterated Faith that the Lord had eventually sent His Prophet Mohammad unto the world so that men may unite on a universal basis to enjoy the blessings of unity and turn in their entirety in an endeavour to attain the perfection promised to humanity.

The Lord's saying fully bears this out :

"Allah hath ordained to you the religion which He commanded unto Noah, and which We revealed to thee and which We commanded unto Abraham, Moses and Jesus : Observe this religion by true belief and obedience, and divide not into sects concerning it. The worship of one God to which thou callest them is untolerable unto the unbelievers. Allah will choose to that Faith whomsoever He pleaseth, and will guide thereunto whomsoever shall turn unto Him."

(*The Holy Quran, Ch. 42, Verses 13, 14, 15.*)

"Nor were the past generations divided among themselves, out of spite and mutual jealousy, till after the knowledge of the true Faith had come to them ; and had not a decree from thy Lord gone forth respiting them unto the Judgment Day, verily the matter would have been decided by the destruction of the gainsayers."

"They who have inherited the Scriptures after them are in

perplexing doubt concerning it. Wherefore summon thou them unto the true Faith and go thou straight on as thou hast been bidden and follow not their vain desires and say : I believe in all the Scriptures which The Lord hath sent down, and I am commanded to establish justice among you : Allah is our Lord and your Lord, the Creator and Sustainer of all : Unto us will our deeds be imputed and we will be recompensed thereon, and unto you will your deeds be imputed and you will be recompensed thereon."

" Let there be no strife between us and you ; for Allah will bring us together on Resurrection Day and unto Him is the final return."

(Chapter 42, Verse 13, 14).

And :

" Verily the true Religion with Allah is Islam and none other is acceptable unto Him ; and those who were given the Scriptures* differed not concerning it until after the knowledge of its truth and authenticity had come unto them, out of mutual jealousy and the desire for supremacy ; and whomsoever believeth not in the signs of Allah, verily Allah is prompt in reckoning with him !

" If they dispute with thee in religion, say : I have faithfully given myself unto Allah, as have they who followed me : And say unto them who received the Scriptures, and unto the ignorant who have no knowledge thereof : Do ye give yourselves unto Allah even as I have done now that its truth has been established ? If they embrace Islam, then they are rightly guided and are benefited thereby ; but if they turn away, verily thy task is only preaching that which hath been revealed unto you ; and Allah is regardful of His servants."

(Holy Quran, Ch. 3, Verses 18, 19).

Should this explanation be given to anyone, it will find ready acceptance in his mind inasmuch as it lends peace and

* Jews and Christians.

tranquillity to his heart and soul. For how could it be that God would reveal various religions differing in their doctrinal principles to nations who are potentially and intellectually similar whereas truth is one and the laws of nature are unchangeable !

Where then does the responsibility of this criminal difference rest if not with the heads of religions ?

Is it conceivable that universal knowledge should be one and the same everywhere and that its fundamental principles in any part of the world should be the same as in all other parts while religion should have different phases which contradict and impair one another ?

Two things have ensured indefinite continuation and immortality to Islam : one is human nature and the other is the influence of pure reason. Men are the same in so far as the essential requisites of human nature are concerned. Whatever man's nature deems good or bad, all men deem the same, unless parents or teachers deliberately introduce corruption into this nature. It is a fundamental condition of Islam that this nature should remain pure and free of all taints which are apt to change its course.

As to the influence of pure reason, there could be no power on earth to rob man of it. It is a ray of God's Light, a breath of His Divine Wisdom.

For centuries, the heads of anterior religions have endeavoured to destroy it and have chastised by fire and steel, whomsoever sought its aid. But the Lord has lent it His support and rendered it victorious over all the evil forces which were marshalled against it. From this conflict, it has emerged pure and unsullied and to-day it is the final arbiter of right and wrong throughout the whole world.

Islam has fully depended on these two natural things even as an edifice rests on its main pillars, and in this connection the following Koranic verse is significant :

" Wherefore set thou thy face towards the true Faith deviating not therefrom : the law of Allah to which men are

created and are naturally disposed. No one could change the creation of Allah. This is the right Faith but most men know it not."

(*Chapter 30, Verse 30*).

The Creator, be praised, explains that religion is just a streak of divine nature inborn in human souls provided that this nature remains unimpaired by teachings which force it to change its natural course. This pure and untainted nature which is free from passion, illusion or imitation, is nothing but Islam itself.

Yet this situation requires a certain element to direct it in the right way. Men differ in natural instincts and hereditary traits. They may include the staid and the hasty, the foresighted and the imprudent, the resolute and irresolute, etc. It was therefore imperative to set up an arbitrator whose judgment will be binding on all, and no one but a vain and bigoted caviller would take exception thereto. This arbitrator is reason ; and since it is the basis of accountability and the umpire of right and wrong, it should be in such a position as to discharge satisfactorily this all-important function.

For this reason The Lord, be praised, has urged to the perfection of the human mind through the meditation of the signposts which He has set up in the universe to shed perfection thereon, and the beacons which He raised to light the way unto guidance and truth, so that it may gain strength and confidence in the judgment it pronounces and is not confused by falsehood in its variegated forms.

This combination of human nature mitigated by the influence of pure reason is the religious basis with which the Lord has sent the last of the Prophets to proclaim unto nations so that they may be unified in religions and beliefs inasmuch as they are united in humanity, nature and intellect.

Bacon who had established the scientific system over three centuries ago, had succeeded in the unification of science all

over the world by founding it on observation and experiment as well as on analysis and composition, and by excluding conjecture and hypothesis from its subject matter. And if Bacon has merited the admiration of the world for this great achievement, Islam rightly deserves the greatest honour imaginable for the revelation of that religious system which contributed to the unity of distant people on whose lands the sun never sets. The whole of humanity will some day come to it when Moslems will be able to proclaim it unto the world and when Allah wills this great reform to be accomplished on earth.

Since Islam aims at the unification of nations in a new era of humanity, we find its doctrines are based on this universal principle. It enjoined its followers to believe in all the messengers of God, to make no distinction between them and believe in the dispensations they were sent with.

This was made the basis of belief so that Islam may be given a universal character from all standpoints and in this connection The Lord saith :

“ Say ye believers : We believe in Allah and that which hath been set down to us*, and that which hath been sent down to Abraham and Asmael and Isaac and Jacob and his offspring, and that which was given to Moses and Jesus and that which was given to the Prophets from their Lord. We make no distinction between any of them and to Allah we are resigned.”

(*Holy Quran, Ch. 2, Verse 136*).

No one could deny in face of this explanation that the religious code proclaimed by Islam is the highest imaginable, calling to one Faith and the universal brotherhood of man.

It is inconceivable that a man who lived in a corner of the earth far away from civilisation and such universal ideals, and in a time in which the idea of the unification of religions

* The Koran.

never passed in a mortal's mind, should think alone of this matter when he had yet to achieve the unification of the tribes among which he was born. And if it were possible at all that such an idea could have passed in his mind, he would certainly have failed to devise such a perfect system which reaches this high standard of perfection.

There could be no doubt that this is a great and miraculous phenomenon which will gain for Islam the position at which it aims, i.e., to become the religion of humanity.

" Do the unbelievers seek a religion other than Allah's and to Him had everyone in heavens and earth submitted in obedience or by force, and unto Him shall they return."

(*Holy Quran, Ch. 3, Verse 82*).

If humanity is destined by Allah to come to a universal religion at one period of its history, this religion will be no other than Islam for The Lord saith :

" We will shew the unbelievers Our signs in distant climes through the signal victories achieved by Islam, and through the wonders wrought in the creation of man till it becomes manifest unto them that the Koran is the truth. Doth it not suffice that thy Lord is witness over all things."

(*Holy Quran, Ch. 41, Verse 53*).

DECLARATION OF UNIVERSAL BROTHERHOOD OF NATIONS

Following the proclamation that it is the true Faith, and the inculcation of the twofold basis of human nature and pure reason on which it was founded, Islam sought to introduce a momentous social reform requisite for a great civilisation which The Lord has willed Islam to establish on earth. This momentous reform was the calling of mankind to universal brotherhood. For though Islam did not differ, in its doctrinal principles, from the first faith revealed to previous Prophets, yet it was favoured by certain circumstances which

anterior religions lacked. Intercourse between nations was so difficult that it was well-nigh impossible to bring them all together to one universal religion. This privilege was destined by The Lord to be granted to Islam in whose time intercourse between nations was rendered feasible. The Divine Wisdom has seen fit to afford it all the qualifications and advantages which make it a universal religion fitted for all times and climes.

Was the world then at the advent of Mohammad in need of a violent blow from heaven to urge it to unity, or a wrathful cry from on high to stop the misguided in their career of sin and aberration ?

We may well leave the answer of this question to a foreigner, the great French orientalist Monsieur Jules Le Baum. In the introduction to his index of the Holy Koran, he described the world's conditions prior to the advent of Mohammad in the following terms :

“ At about the time when Mohammad was born, the world was seething with trouble and unrest.”

He then began to detail the generalities of this statement pointing to the animosity and contention which raged fiercely between nations :

“ The world's atmosphere was charged with fierce vibrations. Evil was more counted upon than good and the minds of men were not at rest. The chiefs who won most of the confidence of the people, were those who raised the strongest war-cry. Only one argument touched the hearts and made strong though passing convictions : the booty, despoiling of nations, cities, lords, men of arms, poor labourers and even simple mendicants.

“ Had it not been for the small light which flickered in the depths of some cells of cenobites, and for some philosophic principles sheltered from the raging storms and transmitted from soul to soul by the bold apostles of progress, barbarism, accelerated in its march by the arrogance of the masters of brutal force, would have become pure savagery.”

After long dwelling on the condition that then prevailed, the writer said :

" It was during those sad circumstances, and in that heavily charged atmosphere, that Mohammad Ibn Abdullah, was born on the 29th of August 570."

Indeed ! the Arab nation itself was no less divided and contending than the rest of the world. Through tribal division, it formed a collection of antagonistic communities which knew no peace and were for ever on the war-path. The Arabian Peninsula was a vast battlefield on which all the dictates of love and mercy was completely ignored so much so that a man was to clout his sandal from the very skin of his enemy after having him slain and mutilated.

It was in that chaotic era, in that atmosphere of stygian darkness and ruthlessness, that The Lord bade Mohammad to raise high the standard of universal brotherhood and to establish for mankind the foundation of that unity. The Lord's saying was thus revealed to him :

" O, men ! Verily We have created you all of Adam and Eve, and We have made you into peoples and tribes that ye might know one another and boast not of your lineage. Verily the most worthy of honour among you, in the sight of Allah, is the most pious ; Allah is all-knowing and cognisant of your innermost thoughts."

(The Holy Quran, Ch. XLIX, Verse 18).

The Arabs among whom this high and noble principle was preached, were most proud of lineage and boastful of fore-fathers. Each tribe claimed the greatest honour for itself in that respect and so much indeed had this tendency been exaggerated among them that they were wont to establish the pedigree of their camels and horses to raise them thereby above all others of their kind. The reader may well imagine their disdain for other distant peoples and tribes differing from them in colour, language and traditions.

Yet the Lord had sent the last of His Prophets with this

high principle to call them thereunto even though he evoked derision and was not heeded by the ignorant ones :

“ Wherefore proclaim what thou hast been bidden and heed thou not what the polytheists say.”

(*Holy Quran, Ch. XV, Verse 94.*)

The mere declaration of this noble principle in a world in which everything urged to discord and disunion is in itself a mighty evidence of its divine origin, for indeed the philosopher's mind, no matter how high it soars, could never have overstepped its bounds as to conceive such a universal principle at a time in which circumstances urged to its very reverse !

This universal brotherhood proclaimed by Islam may well be considered a herald of a new era in the history of nations, and a prelude to further universal Koranic principles calculated to achieve the unification of human views and objects.

We could not however leave off this subject without alluding to the beauty of the convincing style in which this great principle, like every other principle preached by the Holy Koran, is couched.

The Lord has first called the attention of mankind. Then He reminded them of the origin from which they have come advancing thereby the proof before the facts, a procedure which is acknowledged as the highest of rhetorical and convincing styles. For indeed who could deny that all men, despite their difference in environment, colour and mode of life, are the sons of Adam and Eve ?

This reminder which overrode all the barriers raised by men and trampled over the prevailing customs and traditions which have long caused it to fall into abeyance, urges the souls to listen attentively to what is to follow, and thus prepared, the souls are apprised with the object of this reminder, namely that The Lord has made men into peoples and tribes so that they might know one another, live amicably together, co-operate in smoothing down the hardships of life and

strive to attain the welfare and prosperity of the human community at large.

This will put an end to contention which leads to war and can only result in destruction. War is a ceaseless strife and victory oscillates from one nation to another and should war be waged for purely material ends, it will only serve to fill the hearts with hatred and increase the desire for vengeance.

All this will lead to the repudiation of law and order and eventually to the disruption of the whole social structure throughout the world. The vital forces of nations will be spent in conspiracies and intrigues and the anticipation of defeat for one another. Should such a spirit prevail, the world will be thrown into a vast battlefield in which the sword is for ever unsheathed and man is maddened beyond recall.

But what if that terrible state were changed into universal brotherhood and peace ?

Would not the moral forces of nations be directed to the end for which they were created : the establishment of universal good throughout the world ?

It is here that the mind conceives the greatness of this principle and is urged by the force of this conception to accept it unhesitatingly were it not for the vestiges of traditional partisanship which influence every people to claim that it is the most worthy of honour and leadership and that its race is the greatest among human races while others should remain in bondage as vassals thereto.

Here the second great principle of this Koranic verse comes forward :

“ Verily, the most worthy of honour among you, in the sight of Allah, is the most pious ; Allah is all-knowing and cognisant of your innermost thoughts.”

(The Holy Quran, Ch. 49, Verse 13).

By “ the most pious among you,” is meant the one who fears Allah most and fully carries out His commandments

taking Him for a pattern so that he may be His viceregent on earth.

It was with this high principle that racial partisanship was laid low, and nationalism was extirpated from its very roots.

Social differences fell to pieces and nothing remained which could obstruct the desire of men to live together in brotherly co-operation, except the tendency to contention which has become well-nigh instinctive in some souls on account of the misguided teachings and pernicious traditions in which they were steeped.

It is the mission of Islam to exterminate such taints and purge the hearts of men of their pernicious effects by the inculcation and the propagation of its teaching with every fair means :

“ Let there be from among you a people who call unto Islam, enjoin the good and forbid the evil and those will be afforded complete success.”

(*Holy Quran, Ch. 3, Verse 103*).

And now that we have come to this point, some one might raise an objection : If Islam call to universal brotherhood of nations as well as to universal unity and peace among men so that they may devote themselves to attain personal and social perfection, then why did it have recourse to war ? Why did it seek expansion in neighbouring countries ? and why did it flood near and distant people the way it did ? Why did it not content itself with evidence and proof in calling those people to its cause ? and why did it not seek to win their approval by mere conviction and good example ?

Our answer to this objection is that Islam is primarily a religion which conforms to the laws of nature as well as to the social factors governing life. Up to the advent of Islam, those laws and factors required a certain amount of force, otherwise the mission of Islam would have been a failure and no trace would have been left of it.

On account of the open prohibition of war ordained by Christianity, it continued in a weak condition for over three hundred years. The Roman Emperors were wont to put to death all its adherents, dismember them while they still lived and hunt them down like animals wherever they went.

When Constantine, whose mother had embraced Christianity, and secretly brought him up as a Christian, came to the throne, he used force to propagate this religion and gave orders to pull down the pagan temples and forced people, under penalty of torture, to embrace it. The ascendancy of Christianity goes back to that date and for this very same reason, it is firmly established up to this day in many parts of the world.

Should Islam have contented itself with preaching without having recourse to force, it would have been restricted within the Peninsula and the unbelievers would have forced its adherents to forsake it.

Even if it were spared annihilation, Islam would have found itself in a similar position as that of the Religion of Abraham which was preached by a few men scattered throughout Arabia of whom no trace could be found among human communities.

But although Islam had prepared for war, yet it had certainly mitigated a great deal of its severity and rendered more humane the laws pertaining to it. A just code was established by Islam which definitely prohibited aggression. Indeed, the greatest merit in favour of Islam is that it did not ordain war for despoiling nations or levying tributes thereon, but it was wielded as a means for the propagation of the word of Allah among nations. Never before had any nation waged war for this reason. Wars were waged to subjugate people, appropriate their wealth and products and finally take full possession of everything in the land.

Yet withal, The Lord had commanded His Prophet to make the universal welfare of men the object of all his wars, and if nations wished for peace one day for any consideration, it

is incumbent on him to acquiesce to their demand and to sheathe the sword depending for the propagation of the Faith on other means for thus saith The Lord :

“ And if they incline unto peace or surrender, incline thou also unto it and treat with them and put thou thy trust in Allah and have no fear of treachery, for Allah is cognisant of their intentions.”

(*Holy Quran, Ch. 8, Verse 61*).

The mighty cry which resounded in Arabia calling to universal brotherhood of nations for the first time in the history of the world, still reverberates into the ears until to-day. Evolution has forcibly urged nations to try the adoption of this principle. The conferences which are held for the limitation of armaments and the conventions that are made by nations to stop war being used as a means to secure their objects, are nothing short than the fulfilment of that great principle which Islam had proclaimed nearly fourteen centuries ago.

The principles of Islam are one and all great ideals which we will discuss in detail in the articles to follow for the enlightenment of mankind and the completion of the edifice of goodness in the world.

THE IDEAL OF NATION-BUILDING

It is not of fundamental importance to the intrinsic value of principles that they should attain a high standard of perfection, but a great deal depends on their application and feasibility otherwise they will be, so to speak, mere scribble on paper. Plato in his Republic and Aristotle in his Politics, have established great principles but they have utterly failed to induce their people to adopt them and these principles remained where they were inside those two books. All through their life and that of the Greek people, practice ran counter to these principles and when the Romans inherited them they did nothing towards their development or application. Not

so the principles established by the Holy Koran. The Prophet (on whom be peace) and his Companions have applied them to the Moslem society and made them a regular practice so much so that any breach thereof was considered an infringement of established law.

We have already pointed out that the Holy Koran has called to universal brotherhood of mankind making no distinction between high or low nor black or white and inculcating that real honour lies not in belonging to this nation or the other nor to this family or that but in the moral and spiritual attainments of man. Islam has not aimed, as all reformers prior to it have aimed, at the establishment of a nation on the principle of race, but it aimed at the establishment of a universal nation in which racial and social distinctions melt away and which constitutes the ideal of what a nation should be when those nationalistic and racial prejudices that separate mankind and induce them to war are exterminated.

One feature wholly arrests the attention in this matter and that is that the Prophet (on whom be peace) had succeeded to apply those great principles to nations which were most unwieldy and superstitious fulfilling thereby a social miracle after which reformers of all generations strive but are unable to materialise in one single nation of the same race much less in a collection of nations of contradictory principles and traditions !

This is one of the immortal phenomena of Islam and if we devote a special chapter to it, it is because that it is well worthy of a whole volume to be written by some prominent authority in social science who has made a study of the psychology of human communities and come to realise the impossibility of such a task.

Sociologists are baffled by the far-reaching effects of this phenomenon and many and diverse were the interpretations they gave to it but it is easy in order to comprehend it, to consider the two great principles on which this Faith is

established, *viz.*, human nature and pure reason.

By calling men to uphold the law of nature, Islam demands of its follower to relinquish all inherited traditions and superstitions and to face the bare facts of life absolutely free of all imaginary conceptions or traditional prejudices. When this mental evacuation is accomplished, Islam demands of its follower to accept the judgment of reason not that of passion and fancy. The judgment of reason thus established, it is easy to convince him of all that is right and good. Should he be asked whether all people are the children of one common father and mother and whether their colour or race are mere forms that do not prevent their being brotherly and amiable towards one another, he will readily admit this principle and recognise it as true. Should he again be asked whether their worth and position should solely depend on their moral attainments and not on their belonging to a certain race, colour or class, he can only answer in the affirmative.

These great facts which the civilised world so far fail to appreciate, are considered axiomatic by those who have freed themselves of passion and superstitions and upheld the law of nature in accordance with Islam. They follow Islam impelled by the moral forces inherent in their nature and here lies the secret of Islam's success in implanting those facts in the hearts of its followers. Yet these very same facts could not be made acceptable to a people who have not achieved that mental freedom stipulated by Islam in its first principle no matter how great their worldly knowledge may be.

We may now ask to what extent have these Koranic principles been applied and practised in Moslem society? As principles, they have been applied to the fullest extent that could be attained by a nation. We give below a few instances to show the universal character of those principles unfolding an ideal society which the most civilised nations have hitherto failed to realise.

A man comes to the Prophet (on whom be peace) to swear allegiance to Islam, and he straightway becomes one of his company. No distinction is made between a Koreishite from the very branch of Hashem or Abdul-Dar and another from Bahila or Salul who were the lowest of the Arab tribes. Nor was any distinction made between him and a Persian, or a Greek whom the pure Arabs regarded as foreigners, or even between him and a bondman or a black slave sold at the market even as animals are sold. All are bound together with one bond, the bond of brotherhood in its fullest meaning of unity and co-operation with no other consideration of conventional or racial distinctions.

This took place in a society where social distinctions reigned supreme so much so that a man was upbraided for becoming a marriage relation to some one whose mother was an Arab and his father a foreigner or the reverse.

But that was not all, the Arabs used to distinguish between the different tribes and assign them different positions. Beni Bahila and Beni Salul were regarded as the lowest of the Arab tribes.

Muslim Ibn Qutaiba was from Beni Bahila yet this did not stand between him and his being appointed commander-in-chief of the expedition to Transoxiana. The conquest was accomplished by him in the reign of Beni Ommaia and he imposed tribute on China. One day he encountered an Arab and jokingly asked him "Wouldst thou like to have great wealth and position and belong to the tribe of Bahila ? "

"No by Allah" was the prompt reply.

"Wouldst thou like to be a commander such as I am and belong to the tribe of Bahila ? " asked Muslim.

"No by Allah" the Arab answered unhesitatingly.

"Wouldst thou like to inherit Paradise and belong to Bahila ? " said Muslim.

The Arab thought for a while and said "Maybe I would on condition that nobody knows it."

As to their treatment of bondsmen and black slaves, the

Arabs meted no better treatment to them than was meted to dumb animals.

When Islam established the principle of universal equality of men this state of affairs was instantly changed. Men were all rendered the same. No one was to ask his fellow-being of which tribe he was or to which nation he belonged. He was to treat him in the same way as he treated his nearest kinsmen. The Prophet (on whom be peace) had striven to render this equality an accomplished fact. Belal* was given the governorship of Medina which boasted of many notables and high personages. Osama Ibn Zeid, a bondsman, was given the leadership of an army in which Abu Bekr and Omar, whose noble birth and ancestry are well known, fought under him. Bazan, the Persian, was given the governorship of Yemen, the most fertile of Arab provinces, which was of great importance from the strategic standpoint. When Bazan died, the Prophet (on whom be peace) gave his son Shehr Feyrouz the governorship.

It came to pass that Abu Zarr Al-Ghafary disputed once with a black man in the presence of the Prophet (on whom be peace). Abu Zarr became enraged and he called the black man "son of black woman." The Prophet (on whom be peace) was greatly annoyed and he said : " This has gone too far, no merit is there to a white woman's son over a black woman's son save by righteousness or a good deed." Abu Zarr, thereupon put his cheek to the dust and asked the black man to trample on his face as a token of contrition and deep remorse for what he had done.

The Prophet (on whom be peace) had insisted on the practice of this noble principle on various occasions. One of his famous sayings in this connection runs : " Allah hath delivered you from the curse of the days of ignorance (pre-Islamic days) and its pride in ancestry. No merit is there for an Arab over a foreigner nor a white man over a black man save by righteousness or a good deed."

* Belal: a black slave and attendant of the Prophet.

Moslems have practiced this noble tradition after the Holy Prophet (on whom be peace). They made no distinction in the treatment of people according to their birth or colour. The sole criterion of distinction was the intrinsic value and moral attainments of the individual. Some slaves and bondmen, even people of unknown ancestry have attained to the very summit of distinction and were accorded the highest honours despite their so-called lowly origin.

When Omar was on his death bed he nominated six men, bade the people to elect one of them to be Caliph and said : " By Allah had Salem the slave of Abu Huzaifa been alive, I need not have recourse to consultation " meaning thereby that he would have given him the Caliphate, and this Salem was a bondsman of Abu Huzaifa ! The words of Omar will live for ever in the annals of history as an ideal of the equality of mankind.

When those six men were nominated by Al-Farooq (Omar) for the election, he ordered them not to leave the house in which they met until they have chosen one from among themselves. Meantime he ordered Soheib to lead the people in prayers, a function which was given only to capable men of unimpeachable character and good repute. This Soheib was a Greek slave ! To this extent had Moslem society dropped all racial and social distinctions.

One significant point regarding this people, hitherto unprecedented in the world's history, is that its leaders, men of learning and its prominent men in the field of mental activity were of different nationalities. Some of them were even slaves or the sons of slaves, yet this did not prevent them taking a foremost position where their talents and capabilities put them. All the older law-doctors in the Moslem provinces were of different nationalities, including a number of slaves with the sole exception of Al-Nakhahy who was an Arab. Al-Hassan Al-Basry, chief of traditionists, was a Persian. It also so happened that the first Imam, Abu Hanifa Al-Nuaman Ibn Thabet, was a Persian and he was called the " Great

Imam." Many of the compilers of authentic tradition are also of different nationalities as Al-Bukhary, Muslim, Ahmed, Al-Baihaqy, Al-Termizy, Al-Darketny and Ibn Maja. The fact of their being foreigners did not incite the least hatred against them or stop people from quoting them as authorities on the subject.

The same thing applies to the older and great school of commentators on the Koran as Al-Tabary, Al-Zamakhshary, Al-Razy and Al-Nishapoury.

Prominent men of learning who came after the Imams were also of different nationalities. Al-Bakillany, Al-Asfarainy, Abu Hamed Al-Ghazaly who was called "Hujjatul-Islam" (Authority of Islam), Al-Ragheb, Al-Asfahany and many others hailed from different parts of the earth.

Nor were the philologists as Abu Obeida, Al-Feyrouzabady and Al-Jowhary or the grammarians who established its principles as Al-Khalil Ibn Ahmed, Sebawieh, Naftawieh, Ibn Khalawieh and Ibn Fares or the great poets and men of letters as Bashar Ibn Burd, Abu Nowas, Marwan Ibn Abu Hafsa, Mihir Al-Dailmy etc., excepted. They were all, as their names indicate, of different nationalities.

This universal tendency with which the older society of Islam was characterised is a miniature of the future state of Islam when it becomes universally known and is adopted—after the study of its principles in the light of science—as the religion of mankind at large.

Indeed the greatest obstacle which stands in the way of agreement between men and deprive them of the blessing of general co-operation is the spirit of nationalism which induces its adherents to believe themselves the greatest nation on earth and that Providence has endowed them with peculiar advantages which render them masters over the whole world. Nay some of them go even further and deem themselves the chosen people of the Creator Himself and regard all other people as inferior to them. Little wonder therefore that nations strive their utmost for the destruction and down-

fall of one another and thus deliberately change the face of the earth into huge battle-fields in which the most barbaric atrocities are perpetrated.

But the day will come when, by the inculcation of the Moslem spirit of justice, equality and fraternity, these satanic conceptions will be effaced from the human mind and men will live in brotherly co-operation bound together with the purest of moral bonds and interests. The field of productive work will be thrown wide open for the benefit of all men alike unhampered by the spirit of the vain pride of old. Discord will give place to concord and the destructive wars and fierce rivalry which have prevailed will for ever cease.

Yes indeed, this may be a far-off hope but it will no doubt come to pass. The trials and ordeals which the world is undergoing to-day are fast paving the way for the materialisation of that hope. It is then that the meaning of the Lord's saying will be fully realised :

" Do the unbelievers seek a religion other than Allah's and to Him had everyone in heavens and on earth submitted in obedience or by force and unto Him shall they return ? "

(Chapter III, Verse 82).

We must need add to this that Islam, though it proclaimed the universal brotherhood and equality of mankind, recognises the necessity of classes in the social structure of the nation so that the edifice of society may be founded on a solid and concrete basis and no disorder may find a way to upset it.

The only condition stipulated by Islam in the constitution of those classes is that they should be constituted according to the moral and scientific attainments in pursuance with the law of assignation of work only to those who are better fitted to discharge it in the most satisfactory manner.

The system of classes has existed from the very beginning of Islam which presents a perfect social system from all stand-points.

Verily this Koran guideth unto the most upright way."
(*The Holy Quran, Ch. XVII, Verse 9*).

APPEAL

Dear Brother in Islam,

No one can live for himself, only for the sake of living. He must live for an ideal, and the highest ideal for a Muslim is the glorification of Allah, and the establishment of His will in the world. Nor can one live by himself. As a member of society, he has received ready-made the accumulated culture of centuries, and has been enjoying the security that is guaranteed to him by the united life and will of the nation. The most glorious chapter of human history has been the one made by Islam, and it has been proving the best and the most durable one, too. After a temporary lapse the Muslim community is showing signs of revival.

Zakat is the minimum contribution which a Muslim can make towards the realisation of the ideal which Islam stands for, and also the minimum price for the blessings of culture and security which the Islamic Society confers on him. That the Quran has fixed this minimum indicates its Divine wisdom, which should be an additional source of our gratefulness to Allah. Today we are living in the midst of disintegration and degeneration. For some time past the zeal for Islamic ideals has been sinking to an alarming depth, and the cultural side of Islam has been showing signs of decay. It may be said in a word that the religion and culture of Islam has been in danger.

The one Institution, however, which Allah in His unbounded Mercy has raised in this age to counteract this general decay and degeneration, is the Grand Muslim Mission. It not only inspires the Muslim community with the forgotten idealism of Islam, but also gives them a united will for action, without which no national life is possible.

Its activities have undoubtedly fired the imagination of the Muslim Community all the world over, and have inspired them with a new hope for Islam as a cultural and spiritual force, as its avowed object is to reconstruct the social life of the West, whose cultural, political and economic onslaught have been mainly responsible for the social disintegration of the Muslims—on the lines of the Islamic principle and doctrines.

It is in no way an unwarranted demand, therefore, if we ask the nation to take the question of Zakat seriously and send at least half of it to strengthen the funds of the Mission. Needless to say, its funds have not been stable up to this time, owing to the general lassitude of the Community.

We have been keeping the public informed of our activities and achievements as far as it is possible for us to do. We are selfless workers in this cause of propagation of Islam by producing books on Islam in English, posters and pamphlets. Besides we have a unique method of corresponding with non-Muslims who are interested in Islam. We request you to send us your help by sending to the Secretary, your donations, charities, Zakat and Fitra to enable us to work.

May Allah give *us all the firmness of will* which is so much needed for the service of this cause at this most critical, but most interesting time in the history of our race.

Yours in Islam,
Dr. Mohammad Ali Al-Haj Salmin,
Founder-President.

N. B.—Kindly address all your replies, cheques, m.o. or regd. insured letters to the following name only and oblige:—

DR. M. A. AL-HAJ SALMIN,
Mahboob Manzil, Musafarkhana Road,
Fort, BOMBAY.

AIMS AND OBJECTS OF THE GRAND MUSLIM MISSION

1. Propagation of Islam through literature and open discourses and discussions.
2. Publication of Islamic literature historic and critical through pamphlets, tracts, posters and handbills to be made available in English, Urdu, Gujarati and Marathi, etc.
3. Removal and discouragement as far as possible, of party feelings, atheistic, heretic and other materialistic tendencies, from the Muslim rank and file.
4. Promoting spirit of brotherhood, love and self-sacrifices among the Mussalmans.
5. Meeting the menace of anti-Islamic movements and non-Muslims' attack on Islam.
6. Fostering the true spirit of religion among the modern educated youths and wipe off mischief of sectarianism in Islam.
7. To start an English-Urdu weekly for missionary purposes.
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RULES AND REGULATIONS

- 1 Every sane and sober man can become its member by paying a monthly fee of Rs. 12/- per month.
- 2 Those who wish to become life-members are charged Rs. 150/- strictly in advance.
- 3 Those who wish to be Helpers are charged Rs. 400/-.
- 4 Rs. 500/- and onwards for Patrons of the Mission.

The Mission will welcome Zakats and other donations from time to time for the maintenance and upkeep of this Mission. Bank interest is unlawful and illegal for personal use for every Muslim male or female, but he or she can safely send it direct to the Mission for the purposes of free distribution of Islamic Literature to non-Muslims and poor men.

Do You LIKE SECTARIANISM ?

If you do not like sectarianism in Islam, then be a member of the Grand Muslim Mission, Bombay. You will find the true spirit of Islam here. Here a Muslim is only a Muslim.

Here, there is no god but one God and Muhammad is His Prophet.' Here Muslims love one another. Here Muslims are neither infidels nor do they have another epithet. Here you will find absolutely no enmity, malice, prejudice and bigotry. Here you will find none calling any one Shia, Wahabi, Ahmadi, Muqallid, Ahal-i-Hadis, Barelvi, Dewbandi. Here Muslims are called Muslims.

Here every Muslim is the captain of his heart and king of his mind. Here none is called kafir or hypocrite. According to our Mission it is a great sin to call a Muslim non-Muslim. Here every Muslim is allowed to offer his prayer according to his creed. He is, at full liberty, to follow any fiqh (school of thought) or any saint ; but he can on no account, abuse or attack any saint or great person.

Let us sink our differences, forget our past enmity, give up our bad habits such as backbiting or abusing others without rhyme or reason. Let us live as Muslims and die as Muslims. You will find the people of all the creeds and sects in our Mission. Here you will find Shias, Sunnis, Ahal-i-Hadis, Barelvis, Dewbandis, etc. Here they live and work together in perfect peace and amity.

Be a member of the Grand Muslim Mission. Call yourself Muslim and preach Islam.

BEST USE FOR ZAKAT MONEY

Zakat, according to the injunctions of the Quran, is obligatory on every Muslim of means, man or woman. On the list of duties imposed on a Muslim by his faith, Zakat comes well-nigh at the top. It is a practical proof of the faith that is really in our hearts. The Quran makes it a test of the measure of our faith. Shorn of this, whatever of faith we profess or observe is reduced to mere make-believe. In the eyes of God, it carries all the force that payment of one's taxes does to the temporal State. Non-payment of Zakat, therefore, makes a Muslim rebel against

the Kingdom of God and Hazrat Abu Bakr, the first Caliph of Islam, had to wage war against those who refused, on the Prophet's demise, to pay Zakat, till it was realised to the last farthing.

Unlike most of State taxes, however, Zakat has a profound social and moral philosophy behind it. In the eye of Islam, wealth is a source of much moral and social uncleanness. Hoarded wealth becomes a positive menace both to the moral health of the individual and the well-being of society. Zakat (literally purification) is a process of the purification of that uncleanness. Another deep significance of Zakat is that of the process of pruning. To prune a plant year after year at the right season is the only way to insure that the plant may thrive and flourish to its fullest life. Zakat, likewise is no loss which it apparently looks. It brings added prosperity to those who submit to this providential provision for the pruning of their economic plant.

Zakat, like Shakespeare's mercy, is twice blessed. It brings much-needed relief to one who needs it. It brings purity and prosperity to one who gives it.

It is, however, not enough to part with Zakat. Equally important is the point : what to do with it ? It must not be thrown away, as is the case in most cases at the present day. Indiscriminate charity does more harm than good. The purpose of Zakat is best served when it is put to the right use.

The season has already arrived when every Musalman who puts any value on the wisdom of Providential plans will feel the urge to respond to this Divine call. At the same time he will have to make a correct choice as to the use of his Zakat money.

Such of our fellows who happen to be in straitened circumstances, the destitute, the orphans, the widows and the needy will certainly have their due share out of this Divine arrangement. There is one orphan, however, which is the most deserving of all to receive this charity. That orphan is Islam.

To look after Islam, that is to say, to propagate its teachings and disseminate its lights is a charge entrusted by the Quran to every Muslim. But Muslims as a nation have turned their back on that responsibility leaving Islam to find for itself as best as it may. That is what makes Islam our first liability, so far as our Zakat money is concerned.

Never in the annals of man did the soul of man cry more loudly for the water of life that Islam is. Never was the opportunity, therefore, greater to do the will of Lord and spend a portion of our wealth on the propagation of Islam.

Such of our brethren in faith who realize the momentous possibilities of Ishaat-i-Islam in their dark and dreary days when humanity is groping for a new way of life may earmark their Zakat money for any of the following purposes :

1. Free distribution of the English Translation of the Quran or Life of the Holy Prophet or any other Islamic Literature, a catalogue of which can be had from the Secretary of this Mission.
2. Gift of one building in or near Bombay for the purpose of the Mission.
3. Purchasing 100 Chairs.
4. Purchasing 6 cup-boards for books and other literature.
5. Purchasing 4 Ceiling Fans and 12 Benches.
6. Publishing 20 books on Islam in English, Arabic, Urdu and Gujarati.
7. Printing Press.

Help us generously by your charities, Zakat, Fitra, Bank-Interest, and other available resources and earn the pleasure of Allah and our hearty thanks.

All correspondence, cheques, M. O. and drafts be kindly sent to the following address :—

(Dr.) M. A. AL-HAJ SALMIN,
Founder-President,

The Grand Muslim Mission,
Mahboob Manzil, B. Block,
Palton Road, Fort, BOMBAY 1, (INDIA).

The Grand Muslim Mission,
Mahboob Manzil, Palton Road,
Fort, Bombay, 1.

Muslim Brethren,

Assalamo alaikum wa Rahmatullah

You must have heard of our Mission through national papers. Our Mission preaches Islam and publishes Islamic literature. It is non-sectarian and non-political. It has been publishing Islamic literature in English for a long time and if God wills, it will continue its work in future. Three voluminous books on the life of the Holy Prophet are published in English. One of them is in English verse. Though the financial condition of our Mission is far from satisfactory, yet we have been doing our work despite these difficulties.

Annual fee of an ordinary member is Rs. 12/- only. We send free to our members all the books and tracts which are published during the course of the year. Those persons who want to become patrons have to contribute Rs. 500/- in advance. A sympathiser has to contribute Rs. 400/- in advance. A life member has to pay Rs. 150/- in advance by a lump sum or by monthly instalments.

Our Mission is greatly handicapped for want of funds. Help it and strengthen it for the sake of God and the Holy Prophet Muhammad.

It may be mentioned here that our Mission is the only one of its kind in India which has till now published twelve voluminous books on Islam in English. Every year we publish and distribute free of cost thousands of tracts in English. Persons knowing English are made to understand Islam and its culture through publications in the English language.

Under such circumstances, it is your bounden duty to help our Mission in every possible way you can. Remember that this world is mortal and we are mortal. Do some good

deeds before you die. May God lead and guide us to follow the right path in service unto HIM.

Amin.

In the name of Allah, the Beneficent, the Merciful.

WHAT IS ISLAM

[The following is a very brief account of Islam, and some of its teachings. For further details please write to the Secretary, Grand Muslim Mission, Mahboob Manzil, Palton Road, Fort, Bombay, 1 (India).]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means : (1) Peace ; (2) the way to achieve peace ; (3) submission ; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God. The name ISLAM was expressly given by the Quran.

Yea! Whoever submits himself entirely to Allah, and he is the doer of good deeds to others, he has reward from His Lord.
Qur-an, 2 : 112.

This day have I perfected for you your religion, and completed My favour on you, and chosen for you Islam as your religion.
—Qur-an, 2:112.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

Certainly We created man in the best make.—Qur-an, 95 : 4.
God saith: "O Man! follow My laws, and thou shalt become like unto Myself.—Muhammad.

A Muslim is he from whose hand no harm goes to another.
—Muhammad.

Whoso believeth in One God, and the life beyond, let him not injure his neighbours.—Muhammad.

THE PROPHETS OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, i.e., the followers of Islam, accept all such of the world's prophets, including Abraham, Moses, and Jesus, as revealed the Will of God for the guidance of humanity.

Say: We believe in Allah and (in) that which has been revealed to Abraham and Ishmael, and Isaac and Jacob, and the tribes, and (in) that which was given to the Prophets from their Lord: we do not make any distinction between any of them, and to Him do we submit.—*Qur-an*, 2 : 136.

THE QURAN.—The Gospel of the Muslim is the Quran. Muslims believe in the Divine origin of every other sacred book, but, inasmuch as all such previous revelations have become corrupted through human interpolation, the Quran, the last Book of God, came as a recapitulation of the former Gospels.

An Apostle from Allah, reciting pure pages wherein are all the right books.—*Quran*, 98 : 2-3.

ARTICLES OF FAITH IN ISLAM.—These are seven in number : belief in (1) Allah ; (2) Angels ; (3) Books from God ; (4) Messengers from God ; (5) the Hereafter ; (6) the Measurement of good and evil ; (7) Resurrection after death.

They (the Believers) all believe in Allah and His Angels, and His books, and His Apostles.—*Qur-an*, 2 : 285.

And who makes things according to a measure, then guides them to their goal.—*Qur-an*, 87 : 3.

Most surely He is able to return him (Man) (to life), on that day when hidden things shall be made manifest.—*Qur-an*, 86:8.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress ; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties

stunted by their misdeeds in this life will be the denizens of the hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination ; he believes in Pre-measurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering. Islam points out the right course and leaves man to work out his own destiny.

Have We not given him two eyes, and a tongue and two lips, and pointed out to him the two conspicuous ways.—Qur-an 90:8-10.

PILLARS OF ISLAM.—These are five in number : (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad ; (2) Prayer ; (3) Fasting ; (4) Almsgiving ; (5) Pilgrimage to the Holy Shrine of Mecca.

ATTRIBUTES OF GOD.—The Muslims worship one God—the Almighty, the All-knowing, the All-just, the Cherisher of all the Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Invisible in Person. He is the Light of the heaven and the earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith is of itself insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

Whoever goes aright, for his own soul does he go aright, and whosoever goes astray, to his detriment only does he go astray: nor can the bearer of a burden bear the burden of another.
—Qur-an, 17 : 15.

He who in prayer prevents not from wrong and evil, increases in naught save remoteness from the Lord.—Muhammad.

ETHICS IN ISLAM.—“Imbue yourself with Divine attributes,” says the noble Prophet. God is the prototype of man, and His attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man’s nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels and leading him to the border of Divinity.

Every child is born with the nature of Islam: then it is parents which make it a Jew, or a Christian or a Magian.—Muhammad.

THE POSITION OF WOMAN IN ISLAM.—Men and women come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual, and moral attainment. Islam places man and woman under like obligations, the one to the other.

O people! be careful of (your duty to) your Lord: Who created you from a single being, and created its mate of the same.—Qur-an, 4 : 1.

And they (i.e. the women) have rights similar to those against them in a just manner.—Qur-an, 2 : 228.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the oneness of God and the equality of mankind. Lineage, riches, and family honours are accidental things ; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race, and creed are unknown in the ranks of Islam. All mankind is of one family,

and Islam has succeeded in welding the black and white into one fraternal whole.

And people are naught but a single nation.—Qur-an, 10 : 19.
O you men! Surely We have created you of a male and female, and made you tribes and families that you may know each other; surely the most honourable among you with Allah is the one among you most careful (of his duties); surely Allah is Knowing, Aware.—Qur-an, 49: 13.

The Arab does not excel the non-Arab unless he is the more pious of the two.—Muhammad.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God. The Quran inculcates freedom of thought and does not countenance any compulsion, physical or moral, in matters religious.

There is no compulsion in religion.—Qur-an, 2 : 256.

The difference of opinion among my followers is a blessing from Allah.—Muhammad.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to the angels.

And say: O Lord! increase me in my knowledge.—Qur-an, 20 : 114.

Seek knowledge, even if it be in China.—Muhammad.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

So when you are free, strive hard.—Qur-an, 94 : 7.

God is gracious to him that earneth his living by his own labour, and not by begging.—Muhammad.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be

applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

By no means shall you attain to righteousness unless you give to the poor out of what you love: and whatever thing you spend, Allah surely knows it.—Qur-an, 3 : 91.

Whoso is able and fit, yet worketh not for himself, nor for others, God is not kind to him.—Muhammad.

The tax of charity should be collected from the rich and given to the poor.—Muhammad.

QUESTIONNAIRE

(Entries below are to be filled in by the intending member of the Islamic Brotherhood.)

Surname.....

Christian Name.....

Date and Place of Birth.....

Present Address.....

Education.....

Profession.....

Previous Religion.....

The particular church or denomination of former

religion.....

The reasons for the change of faith.....

Any Islamic literature which you may have read.....

.....

Any Islamic organisation which you may have come in contact with.....

The above replies are correct to the best of my knowledge.

Signature.....

Date.....

All changes of address should be reported to us for the facilities of fraternal communication.

DECLARATION FORM

Mr.

I, Mrs.

Miss.

of (address).....

do hereby faithfully and solemnly declare of my own free will that I worship One and Only Allah (God) alone; that I believe Muhammad to be His Messenger and Servant; that I respect equally all Prophets—Abraham, Moses, Jesus, etc., and that I will live a Muslim life by the help of Allah.

LA ILAHA ILLA 'L-LAH MUHAMMADU 'RRASULA 'L-LAH.

(There is no God but Allah and Muhammad is His Messenger.)

Dated.....

(Signature).....

APPRECIATIONS

MAJALLATUL-AZHAR (Azhar Magazine)
MAKTABAL MUDIR (Office of the Editor)
CAIRO, 27th Shaban—(1366 A.H.)
(17th June 1947)

To,
The Revered Brother,
Dr. Muhammed Ali Alhaj Salmin,
President of the Grand Muslim Mission in India.

Assalamo—Alaikum wa rahmatullahi wa Barakatuhu.

I have felt myself much honoured by your revered letter which I have read. In this you have desired permission for printing three articles published in the Magazine "NOORUL-ISLAM", now called "AZHAR MAGAZINE".

These articles were published in No. 7, 8 and 9, from the fifth volume of that Magazine, so we are glad to inform you that we do permit you (to print the same) to help you to disseminate the True (principles of) Religion.

In the meanwhile I pray for God's guidance in your holy efforts. And I do request you to please oblige me with two copies of the same when printed which I shall preserve in token of remembrance of our acquaintance.

And I assure you that I am fully prepared to comply with your requests for permission for your printing any of our articles. And, dear generous brother, please accept my good and pure regards and best respects and my high appreciations of your great courage and ability.

N.B.—We have directed our despatch office to start posting you our magazine numbers.

Yours sincerely,
MUHAMMAD FARID WAJDI,
Editor,
Azhar Magazine (Formerly Noorul Islam)
CAIRO (Egypt).

To,

Mohammad Ali Al-Haj Salmin,
B.LITT. (London),
(Journalist & Author).

My great Muslim Missionary Brother :—Salamulla-Alaikum,
Wa Rahmatuhoo wa Barakatuhu—(May God's blessings and
bounties be upon you !)

I have received your kind letter in which you have praised
my humble efforts in the cause of Islam and the Arabs, and
you have requested me to send you a copy of my publication
on Syyeda Zenab as a present to the Library of the Grand
Muslim Union, Bombay.

I thank you for these sacred thoughts and your untinted
belief in my humble self. I am sending you herewith enclosed
in a separate cover a copy of the book as requested. I hope
it will meet with your best approval. Now I am awaiting
your despatch to me of your publications including especially
the life of Syyeda Zenab in English, so that I may be bene-
fitted by it while reprinting my book on this Great Lady.

I appreciate your efforts in the cause of Islam and the
Muslims. And I supplicate before God, May His Names be
Blessed and His beneficence lead to highest results. And May
He perpetuate upon you gifts for guidance for giving a lead
to nations, upto the righteous path to God, to the Light of
his manifest Religion. And I believe that bright future is
before you, together with efforts and results, especially when
India has achieved its Independence, and our brethren Indians
have been breathing air of freedom with their capability. We
here, in Egypt, use whatever we can, to oppose the forces
of irreligiousness and the ways of wickedness and those who
stand by knowledge of Islam with belief and sincerity are
few in number. But I do believe that in the end the success
is for such believers. Because God the Most High says that

" How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient." (Holy Quran, chapter II, section 33, verse 249). And God says also, " And surely Allah will help him, who helps His Cause ; Most surely Allah is Strong, Mighty."—Chapter 22, section 6, verse 41.

May God back your efforts, and improve your shortcomings, and May He patronize you, and protect you—May peace of God be upon you. 10th Ramazan 1366—29th July 1947.

AHMED ASH-SHARABASY,
Professor, Azhar University.

My Address : 15 Yahya bin Zaid Street, Syyeda Zenab,
CAIRO, (Egypt).

OPINION

BOMBAY,

DATED, 1ST JUNE, 1934.

I have visited the premises of the Grand Muslim Mission, and I congratulate Dr. M. A. Salmin on his patience and tireless activity in the cause of Islam and the Muslim. The Grand Muslim Mission is doing great service, and I sincerely hope that Muslims of all the lands will come forward and support morally and financially this Mission which will be a source of strength to the Muslim World Brotherhood. I am indeed happy to associate myself in every way with the Mission.

(Sd.) KHALID SHELDRAKE,

President,

The Western Islamic Association,

LONDON.

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